5) Sterility.

842 / 782 In the Northern clans, when a woman does not conceive, a special sacrifice is offered, very similar to the one made by the Rongas on the day of the conclusion of the marriage. A goat is killed; a long piece, one foot in width, is cut from the skin of the animal in the ventral region, and three openings are made, one for the head and the two others for the arms. The three openings converge to a point where the astragalus bone of the goat is fixed to a strap. The sterile woman puts on this skin; the astragalus will be seen on her breast. She will also fix the gall-bladder in her hair and wear these ornaments for a time. To the mind of the Thongas, it seems evident that children are given by the gods; hence the idea of a sacrifice in case of sterility. But in addition to the religious rite, native doctors have many drugs to militate against this misfortune (1). The special porridge cooked for a sterile woman (*mhika, shimhiko*) is called *shiboleko* amongst the Ba-Ronga. The poor woman is despised.

586 Sterility can be a cause of divorce; the husband has the right of sending his wife home. But generally the parents of the woman find a *nhlampsa*, viz. a younger girl, and give her to the husband as a second wife.

6) Pregnancy and Miscarriage.

843 A special treatment is followed for the first pregnancy when the breasts begin to swell, a condition which is called *munyama* (darkness). The physician makes small incisions near the breast and on the legs, and draws out a little blood. The pregnant woman also drinks a decoction for the same purpose, i. e. to

(1) A Pedi man told me that in his tribe the first thing to do was to ascertain if sterility were due to the husband or to the wife. For this purpose a little bit of the clothing of the husband and of the wife was cut off and placed near a spider's nest. This spider is a kind of mygale of enormous size. If the spider took the piece of the husband's clothing down to its nest, it meant that he was at fault, and vice versa.

846 831 A demonstration of joy takes place at the birth of any subsequent child, but the kunga is only performed for the first-born. It does not seem that in the case of the first-born child, as in the case of bowumba (see p. 125) the gifts of kunga are subject to any taboo.

8) Loss of children.

766 783 834 853 A woman who loses an infant (wa ku felwa) is deeply contaminated with the defilement of death. She must bury it herself without aid from her husband. Next day, she goes behind the hut, kneels down and draws off her own milk on to the ground. She does this until the secretion has ceased. This is taboo ; her milk is polluted ; no drop of it must fall in the gardens. She must avoid crossing the fields and going to the storehouses to fetch food. 764 Until she has been "put right again (busetela)," she eats with a spoon. To use a spoon is a bad omen for a woman, because it reminds her of death. That is the reason why men adopt this civilized custom more readily than women. During her mourning, no sexual relations are allowed. When menstruation begins again, she first keeps silent, and does not tell her husband. Only on the second or third occasion does she inform him of the fact. He can then purify her ; this is done in the same way as in the case of widows. (See p. 154.) Then he buys new clothing for her and she resumes her ordinary mode of life. Everybody seeing her with this new attire will know that "she has been repaired." Should any one else than the husband give her this clothing, the latter will be greatly offended and accuse her of having relations with a lover.

765 586 A man does not put on *malopa*, mourning clothing, for a child who was not yet of age. The woman alone does so. However a husband is always grieved at the death of his child and a sad event like this often leads to dreadful results. He will begin to think that his wife is a witch and has eaten her own child by her magical powers. Such an accusation is almost sure to end in a divorce.

A woman who has *lost many children*, three or four, is considered

of his father, which is considered as *biha*, very bad), he must not take any part in the burial, though he might be the regular "master of the mourning." Relatives will drive him away because they have pity on him, they know what misfortune threatens him. It is a terrible taboo! There are medicines to remove this contamination ; the *yila* is removed by them, but the *biha* (bad action) remains! However in the case of the disease called *mpondjo*, (which I believe to be the lupus), medicines are of no avail ; should a man visit his rival, who is suffering from it, he will die. We have also seen the terrible complications which are believed to take place at the birth of children, when there has been a question of adultery. (P. 40.)

These great taboos show that there is a deep feeling amongst the Thongas that promiscuity of any kind is a bad and a dangerous thing. Even in the case of *gangisa*, boys are censured when two of them court the same girl.

10) Divorce.

Adultery is one of the causes of divorce. The guilty woman, instead of obeying her legitimate husband and helping him to get his compensation, may choose to go to her lover and live with him. This leads to an immediate divorce. The husband goes to the parents of the unfaithful wife and claims his lobolo. They have perhaps no money to give. However they will try to get it as soon as possible, even if it is by the dissolution of the marriage of their own son ; they will perhaps send back his young wife to her parents and claim the lobolo paid for her, in order to meet the claim of the angry husband (See Part II). It would seem easier to go to the thief and claim from him the lobola for the adulteress whom he has stolen (tlhuba). But a thief is not a reliable man! If he has stolen, it proves that he had nothing (1). (See Appendix VIII.)

Divorce frequently takes place for more trivial reasons, for

(1) Women of low morals are called in Ronga gwababana, prostitute. There are plenty of them all round Lourenço Marques, where morality has sunk to a very low level; but this is the result of degeneration.

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586 mere incompatibility of temper. Heathen men are often hard
362 to their wives. They refuse to give them money to buy
578 clothing. "They are stones," said one of these men to me. "Though you scratch a stone with your nail, the nail will break and the stone will remain!" On the other hand, the women are by no means sweet, obedient creatures ; therefore quarrelling often takes place. When she thinks she is persecuted (shanisa), the wife *runs home*. This is her great weapon. The husband heaves a sigh of relief... But very soon he becomes aware of his misfortune. No food, no cooked meal in the evening! His companions share their own food with him for some days, but they will not consent to feed him long. He will have to go modestly, humbly to his parents-in-law and ask his wife to return. Then they enquire into the matter, and he perhaps receives a good scolding. It may be that the domestic life will improve, both fearing the renewal of the conflict. It may however be that the situation will grow worse and worse, and then it will lead to divorce, viz. the husband will claim his money and, when he gets it back, the marriage is dissolved (ku dlawa ka bukati).

An accusation of witchcraft may also cause divorce, especially after the death of a child ; so also can sterility, as we have seen, p. 190. Gross selfishness on the part of the husband may lead to it ; many tales tell the story of a man who in time of famine succeeded in killing an antelope, kept the meat for himself and did not give any to his wife and children. The wife noticed it and, when the famine came to an end, she invited all her relatives to a beer feast. Then she shewed them the bones of the antelope, telling them how badly her husband had treated her ; her parents took her home together with the children. Sometimes the conclusion of the tale is that the man even lost his lobolo money, as a punishment for his evil deed! (See *Grammaire Ronga*, page 202. *Chants et Contes des Ba-Ronga*, page 260.)

11) Widowhood.

783 When a man dies all his relatives are contaminated by the
765 defilement of death, as we have seen (Page 143). There are concentric circles around him, some people being more affected

607 835 512 quently his potential mothers. He avoids them all, not on account of the lobolo oxen, which he did not actually pay for their daughters, but because it is intolerable to think that he might have relations with a woman and her mother.

607 586 835 But no doubt the fact that oxen have been paid by the man, oxen by means of which his great mukoñwana was bought, is the principal cause of the fear which they both feel towards each other. These oxen have created a sort of interdependence between them. Mboza says: "Should my home be disturbed by quarrels, should my wife Nsabula leave me and run away to her parents, or should she die without children, I shall go and claim my oxen... But the oxen have been employed to buy a wife for my brother-in-law, (Maphunga for Mahangale). If Gogwe has no other means at his disposal he must separate the pair Maphunga-Mahangale, cancel their marriage, send Maphunga home and claim the money from her parents. Or I might myself take Maphunga as my wife, and in either of these cases the marriage Maphunga-Mahangale would be annulled."

Thus it may happen that Mboza may marry his great mukoñwana, though such a union is really incestuous, according to the deep moral feeling of the tribe. This is truly terrible!

587 607 But does this ever really happen? I have put this question to many Thongas, in the various clans of the tribe, and remarked that there are differences amongst them.

Amongst the Nkunas of Shiluvane it is an absolute impossibility. Another woman is offered to meet the claim of the son-in-law who has lost his wife. This is called: "Ku hingakanya ntjandja", i. e. "to put a log across the road." The woman offered may be a little girl, still at the breast of her mother, or even a little boy. This is your wife, his parents will say to the son-in-law, and he must be content to know that, as this male baby will no doubt have a sister in the course of the two following years, the girl to be born will replace his wife. "Ntjandja a ba tluli" i. e. "One does not jump over the log." The man will not persist in his claim, and will not insist on taking the great mukonwana to replace his wife.

Amongst the Khosas and Bilas, such a marriage can take place

582 and whom he calls spouses, because he would be welcomed if he
607 were able to lobola them. They are his *tinamu* or *tinhlampsa*, viz., his wife's younger sisters or the daughters of his wife's brother. These marriages are considered as peculiarly appropriate. This does not however constitute an absolute right for the man. Should he not prove a good husband, his parents-in-law will not let him have their other daughters (p. 240).

582 As regards marriage with the wife's brother's daughter, who is the
607 nhlampsa proper, there are different possibilities to be considered.
595 It may very well happen that a man's wife, wishing to have a young girl to help her in her domestic work, approaches her brother and asks him to lend her his daughter, the woman's niece, to stay in her village for this purpose. He consents, and she grows up there. Later on however the girl's parents say to their sister: If your husband has oxen, he may take her as a wife. She returns home and discusses the matter with her husband. Should the latter be agreed, he will send his wife with £ 1.10.—to make a proposal to the girl's parents, and he will take the girl at once without much ceremony. The remainder of the lobolo will perhaps be paid afterwards. If a son wants to marry and has no means of buying his wife, then the girl's parents will say to their sister: "Please remind your husband that he has not yet given the oxen." But they will not urge this too strongly as it is their sister who arranged the marriage in order to secure help for herself. On the contrary should the husband have taken the initiative, and sent his wife to ask her parents to give him the girl because he wanted her, then the lobolo oxen will be claimed at once, or at any rate the bakoñwana will be in a position to insist on a speedy remittance of the bride-price. But as my informant says: "Psi ya hi bhanu," i. e. "it goes according to the people." It depends on their character.

586 However there is a reason which militates against such
582 marriages. If I quarrel with my first wife, who may have a
607 particularly difficult character, and she goes home, her younger
595 sisters or nieces, who are her tinhlampsa, will certainly follow her, and I shall remain quite alone without a single dish to eat in the evening. Should the quarrel end in a divorce, I shall lose all my

586 wives at once. The custom of marrying a wife's tinhlampsa is
582 approved of; it is however not very frequently observed in Thonga
607 families at the present time.

595 Other women to whom a man has a special right are his relatives on the mother's side, as we have seen: to take a wife from the family in which the father found the mother is recommended and approved of as long as she is not too near a relative.

2) The right of inheritance.

587 The second class of cases does not concern unmarried women
835 whom I mean to lobola, but widows whom I may inherit after
768 the death of their husband. Those whom I may eventually inherit
595 are generally called by me *nanu* or *naati*, and I have very free
582 relations with them, but as already pointed out this liberty never goes so far as to allow of sexual intercourse (p. 247). "Ndi nga da," viz. "I can eat, inherit by prior right" *my elder brother's widow*: she is my regular legacy. As regards my younger brother's widow, I can only marry her if she is old and no longer able to bear children. But if she is still a childbearing woman, to take her is very much against the feelings of the tribe. The reason of the prohibition is this, says Viguet: suppose that this widow of my younger brother already has children. I take her, and have a child by her. The child takes precedence of the first children of its mother: he is their *hosi*, because I, myself, the father, am the elder brother of the deceased. On the other hand, he is *ndjisana* of his other brothers, because he was born after them by the same mother. This is impossible; it runs counter to the most elementary notions of the family. In exceptional cases, however, when no one else can claim my younger brother's widow, I may take her.

587 Next to my true tinamu comes *the widow of my maternal uncle*.
768 If he had many, one might be alloted to me in the distribution.
595 But of course, in this as in all other cases of inherited women, the
582 children born of our union would belong to the family who paid the lobolo, and not to me. I have, in a sense, only the usufruct of the property. She will till the fields for me and serve me with

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583 (See page 109). Every male member of the group has his say in
835 the matter.
593 2) Brothers will always be ready to help a poor relative to
618 lobola : they work for their group.

3) The acquired wife is their presumptive spouse, though they cannot have sexual relations with her (matlulana). They will inherit her if the husband dies, according to the laws which I have explained in the preceding paragraphs.

583 4) Children will belong to the father, live with him, bear his
593 shibongo (family name), and owe him obedience : boys will
611 strengthen this group, girls will be lobola (factitive of lobola—
618 sold in marriage) for his profit. Father-right rests on the lobola. This is so plain that any child born of a woman who has not been paid for belongs to the mother's family, bears her shibongo name and will live in the malume's village. In Appendix VII, I relate the story of Spoon Libombo as an instance of this primordial law. This is the reason why, when the question is discussed, men insist so much on the preservation of the lobola. They say : "Who will guarantee us the possession of our children if lobola is suppressed ?"

So the lobola is by no means a purchase made by the husband, and still less a present given to the wife's parents.

1) Advantages of the lobola custom.

583 In the primitive collective stage of society the custom has
593 certainly *great advantages* : 1) It strengthens the family, I mean
586 the patriarchal family, the right of the father. 2) It marks the difference between a legitimate and an illegitimate marriage and, in this sense, takes the place of an official marriage register. 3) It puts hindrances in the way of dissolving the matrimonial union, as a wife cannot definitely leave her husband without her group returning the lobola. Therefore it obliges the married pair to have a certain regard one for the other.

However, these advantages must not be exaggerated. Marriages

583 586 562 593 concluded on the lobola basis, are frequently dissolved (1). The tie being purely material, it is easy to sever it. When the husband "bitana tihomu," claims his oxen, who could refuse to return them ? It is certainly erroneous to say that the lobola is a contract made between two families in order to guarantee the good treatment of the wife by her husband and vice versa, to prevent the husband beating his wife or the wife deserting the conjugal home from mere caprice. It has even been asserted that this sum of money was a pledge, a security, claimed by the wife's parents for the protection of their daughter! There is nothing of the kind in this institution. The exhortations addressed to the bride on the day of her *hloma* (page 118) prove clearly enough that, on the contrary, owing to the lobola, the husband has every right over her, and that she has no right to protest if he uses or abuses this right.

2) Bad consequences of the lobola custom.

583 562 1) And this is the first *regrettable consequence of the lobolo* : the woman is undoubtedly reduced to an *inferior position* by the fact that she has been lobola. *a)* This appears clearly in the fact that, though she is not looked upon exactly as a head of cattle, a marriageable girl is in principle entirely at the mercy of her family as regards the choice of her husband. In the same way a widow to be inherited is in the hands of her deceased husband's family.

586 548 (1) I will give only one example which I witnessed amongst my neighbours and which shows that, with women of loose character, at any rate, the payment of lobolo helps very little to strengthen the matrimonial tie. A girl named Hlapfuta, daughter of Bandi, married a first husband. The "bukosi" (name commonly given to the lobolo money) was used to procure a wife for her brother. But she left her husband and was married by Nwamuni. This second husband paid the lobolo, which was then returned to the first. But Hlapfuta ran away a second time and joined a man called Matshubele. She did the same thing five consecutive times, and finally she moved to Majlangalen, to the suburbs of Lourenzo Marques, the favourite quarter of the prostitutes. There she was lost, and the "bukosi" also. Her paternal uncle, who had been put to any amount of trouble to recover the "bukosi" in order to give it back to the five abandoned husbands, seeing that it would be impossible to satisfy the last, could no longer bear the strain and committed suicide by hanging himself from a tree not far from my house in Rikatla. The debt remained with the girl's brother who "had eaten the bukosi."

583 Men are often better than their principles, and we have seen in
562 the study of marriage and inheritance customs that the consent
593 of a girl, and of a widow, is generally asked before any decision takes place. This is done as long as the male masters of the woman have no special interest in the choice. But should they have reason to impose a certain husband upon her, they will not hesitate to force her to accept him; a young girl will be given up to a dirty old man, for whom she has no liking, on account of a lobola debt of twenty years standing! The lobola hardens the heart and the woman is unable to defend herself. She can always run away. But where will she hide, if all her relatives agree on her being sacrificed to the interest of the family? Or she can threaten to commit suicide, and she occasionally does so. *b)* She must work for her husband, who gives her very little in return. It is true that she is not a *slave*. She is however *owned*. *c)* This is partly the cause of the shocking difference established between a husband and his wife. The married woman is henceforth absolutely prohibited from adulterous relations — which is a very admirable provision — but her husband is quite free in this respect: he has not been bought.
593 *d)* As regards her children, whatever may be her love for them,
562 she does not in fact possess them. They belong to the father.
586 If divorce takes place and the lobolo is not returned to the husband, he keeps them and the mother will be separated from them for ever (1).

583 2) A second series of consequences arising from this custom
606 are the *strained relations* between the two contracting groups.
578 We have sufficiently insisted on this subject. What makes dealings with parents-in-law so difficult? It is the lobolo, the sum of money which has perhaps not been Fully paid, and

(1) The Rev. H. Dieterlen, of Basutoland, in a paper on the lobola, wrote the following words, which apply to the Thongas as well as to the Ba-Sutho: "A woman married under lobola bears children but possesses none. The children belong to those who gave the cattle. Whatever may be her own merits, she can see her children pass into the hands of the rawest heathen and be given over to the cupidity of rapacious and rascally relatives. She can be illtreated, driven away, abandoned, repudiated: she will have to live without children; she will resemble a woman who has never had any. She is not supposed to have the heart and the feelings of a mother. And her children are treated as if they had no filial affection."

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583 606 586 578 the debt remains as a permanent cause of irritation. If there is no reason for friction on that point, the threat of quarrels ending in divorce is always impending like the sword of Damocles. If this takes place, the sad event will be made ten times more painful by the terrible dispute which will arise by reason of the lobola being claimed back. And the contending couple will not suffer alone. It may be that another marriage, that of the great mukoñwana, which was perhaps a happy one, will be destroyed in consequence of the divorce. (p. 243) "A ba ruli timbilwin," remarked Mboza. "They don't find peace in their hearts."

These complicated relations due to the lobola poison the whole of native life. Life should be easy for South African Natives. Their wants are few and they have enough to satisfy them under their invariably blue sky. They are generally speaking mild and good-natured. But the lobola question fills the African village with hatred and bitterness. *The milandju*, the debts! Milandju comes from landja, to follow, and this etymology is very instructive. A husband whose wife has gone away must *landja* his wife or rather his money. His whole family will help him in following this property until it has been recovered. Natives will go from one end of the country to the other to follow a few pounds, and at least three quarters of the cases which are brought before the Courts are lobola cases.

As regards the attitude to be adopted towards the Lobola custom, see Practical Conclusions. III.

F. POLYGAMY.

I. *Origin and spread of Polygamy amongst the Thongas.*

595 Polygamy is uniformly practised all through the tribe. This is not to say that every man has many wives ; the automatic rule, by which the number of males is always about equivalent to

2) Civil cases.

692 622 643 681 I will not assert that Thongas know the exact difference between civil and criminal cases, the same tribunal judging them both and all being called by the same name, milandju.

If any distinction is made, it would be between private and official cases, *private cases* being those which are settled by the two parties concerned alone, without the intervention of the chief; whilst *official cases* are those in which the matter (mhaka) has been brought to the capital. As already explained, the headmen of the village try to settle the difficulties themselves; if they succeed, all the better, as the fine will be reduced to its minimum, whilst, before the Court, the fine would be doubled and the chief would keep half of it!

691 Ninety per cent of the civil cases are in connection with *lobola*. These are sometimes most intricate and I would refer to the description already given of some of them (p. 282 and Appendix VIII).

691 586 643 614 *Divorce cases* are also common. When a woman has definitely left her husband, her relatives must return the lobolo money. "You must give up to them £ 5 or an ox," says Mankhelu. The chief Mubvesha who was known for his avarice used to arrest the husband and make him pay £ 25; he returned £ 15 to the wife's relatives and kept £ 10 for himself.

When money is returned, the children belong to the mother (See page 279).

691 643 437 Many cases may occur in connection with *cattle*. The case of *redhibition* is foreseen: when I buy an ox and it dies on my hands from a disease which was not known at the date of my purchase but which already existed, I have the right to go and ask for another in its place. But I bring the skin of the dead ox with me and one hoe inside it for the meat which I have eaten. If the seller refuses to accept my claim, I go to the chief and complain. He will summon the recalcitrant person and say to him: "Did not this man act well when he put a hoe inside the skin? Give him another ox!" (Mankhelu.)

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611 This man died during a war with the Portuguese, having been killed
597 on Mbengelen island. The widow was "fambeliwa" (chosen) by
604 Nsiki, Khobete's brother, who was to inherit her. But Nsiki did not really care for the widow. He did not prepare a *ntehe* for the baby nor provide the mother with ochre. Seeing this, Shibaninge went back to her relatives. When the time for the weaning of the little one arrived, a man named Mbobobo had irregular relations with the woman in order to "lumula" the child (See page 60). Mbobobo went so far as to take her to his home, upon which Nsiki claimed the lobolo paid by the Mazwayas and the Libombos gave it back to them. After that, Spoon lived in his mother's family and was called : "wa ka Libombo," "man of Libombo." But he had no real home (a nga na kwakwe). Being on the spot he was always chosen to help in the sacrifices : drinking the beer which remained in the pot after the libations to the gods in the gandelo, near the gate, stealing the offerings when the victims were killed in the sacred bush, etc. He was the "great ntukulu," because his mother belonged to the elder branch or first house of the family. So he took precedence of the other uterine nephews when they had to take part in the sacrifices.

APPENDIX VIII (See p. 281)

The story of Gidhlana Ngwetsa of Rikatla; a typical case illustrating the lobola, divorce, and leper customs of the Ba-Ronga.

597 Gidhlana was the sister of a man named Mubene. Both were the
586 children of a fine old Ronga named Ngwetsa and one of his wives. Gidhlana was bought with lobola by a man named Khandlela (candle), son of Ñwamanghele, a man of the Manyisa clan settled near Rikatla. The marriage took place probably in 1893. The new pair did not live in peace. Gidhlana quarrelled with her husband. "Why ? Nobody knows! Are the affairs of the huts and the villages known to outsiders ?" She returned home to her father Ngwetsa. The husband waited a while. Then he followed her (landjela) and asked her to come back to the conjugal home. Her parents told her to obey. She went. But quarrelling soon recommenced. She fled a second time ; her husband and her parents-in-law did their best to induce her to go back. She refused. An uncle of hers took a stick and thrashed her but nothing could persuade her.

587 her, but nothing could persuade her. She stayed in her parents' village. In a neighbouring village dwelt a young man named Muzila, who was the chief of the Rikatla district (Page 381). He belonged to the Mazwaya clan, to the reigning family. He had two brothers, one of whom, called Gudu, was still a boy. This girl, Gidhlana, began to make friends with the boys of Muzila's village. Gudu sent a woman from the village of Ngwetsa to make proposals to Gidhlana (ku mu wopseta). This woman made proposals on behalf of Gudu (a wopsetela Gudu). The girl agreed. But, in the meantime, Gudu started for Johannesburg and Gidhlana was abducted by the other brother, who took her to the village of Muzila ; it was a case of marriage by theft (tlhuba) (See p. 119). Muzila was grieved at the conduct of these young men, and sent the girl to one of his counsellors to be watched over by him and, going to Ngwetsa, her father, he said : "We have stolen your pot. Look for it in our village, the village of Mazwaya's people." Ngwetsa was greatly puzzled. The first husband had not yet claimed his money back ; it was still in the hands of Ngwetsa and lo! the girl had already been taken by others! This was not right at all! They might have waited a little! All the men of Ngwetsa armed themselves and started as enemies (hi bulala) for the village of the thief.

587 639 They killed a pig, entered the hut of the thief, took all his implements and made a heap of them on the square. The inhabitants all fled into the bush. But one of them came back with 10 . and said : "Have pity on us, please! We clasp your legs! (khoma milenge, viz., ask for forgiveness). You know ? To steal is a very old thing on earth!" "Yes, we know. The thief trusted his throat! (This is a proverb : he did not fear to swallow a large stone, thinking that his throat would be wide enough to let it pass!) He knew that he would have to pay this fine! All right! You are saved! Take the implements back into the hut."

587 The Ngwetsas took away with them the flesh of the pig, but they sent one joint to the thief, so that he might eat it with his new wife. In this way they gave their consent to the marriage. "They gave him his wife."

586 But very soon afterwards the first husband, Khandlela, came to Ngwetsa to claim the lobola money, as his wife had gone. Gudu had gone to Johannesburg, so nothing was to be found in that quarter. The discussion began. Ngwetsa said : "All right ; but 10 of the lobola money must remain with us, for the fence of our village (lihlampfu)." This is generally done when a woman has been driven

586 away by her husband. Sometimes he must forego as much as £ 1. or £ 2 of the lobolo, because he has not brought the woman back in peace. He has spoilt the fence of the village by ill-treating a girl coming from it. He must repair it with that money... Khandlela refused, saying : "We have not driven her away! She went back of her own accord ; you have even found a new husband for her!" What could the Ngwetsas do ? They had just used the lobolo of Gidhlana to buy a wife for Mubene, her brother. The money had already been given to the Moyane clan from which a girl had been chosen by Mubene. They consequently went to the Moyanes and asked them to return the money. But the Moyanes said : "Your money has already gone further. We have used it to buy a girl of Madjieta for our son. We will go and fetch it." So two projected marriages were prevented ; they would have been annulled, had they been already concluded! In this way Khandlela found his money!

587 Later on Gudu came back from Johannesburg and took Gidhlana as his wife. Hoping that he had earned some money, the Nwgetsas went to him and said : "You have spoilt our flock (ntlhambi)" viz., the oxen which we hoped to get by the sale of our daughter. "Now pay!" Muzila said to them : "Look at Shaputa ; we trust in her!" Shaputa was a little girl, the sister of Gudu. Muzila proposed to Ngwetsa's people to consider her as theirs : "They would find money through her." They consented to wait till she was of age. Some years elapsed.

766 Muzila moved to the Mabota country with Gudu. Gidhlana was suddenly taken ill with leprosy and the disease made rapid progress. She died. Muzila, the master of the village, informed Ngwetsa. Ngwetsa did not come to the burial, neither did any member of the family attend it. Was it not leprosy ? Is not the contagion terrible for members of the family ?... Other people can bury a leper ; his relatives never. However they allowed their fears to go too far, for decency required that, in such a case, some relatives at least should go and witness the burial, even though they might keep far away from the grave. Their behaviour greatly grieved Muzila and entailed unexpected consequences!

587 Shaputa grew to be a young woman and a suitor, of the Honwana
766 clan, came and bought her. The Ngwetsas heard of it and at once put in their claim. Muzila informed Gudu, who was then staying near Lourenço Marques. "He fell on his back from the shock!" (o gaa hi le ntjhaku!) and refused to pay. Muzila said to Ngwetsa : "You have forfeited your claim, as you did not attend the funeral. Moreover